

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

1. **Woe to the cheaters...**
2. **...who, when they take measure from mankind, demand in full.**
3. **But if they measure or weigh for people, they reduce.**
4. **Do such people not consider that they will be raised...**
5. **...unto an awful day...**
6. **...the day when all of mankind will stand before the Rabb of the universe?**

Surah Mutaffifeen is also called Surah Tatfeef. The word "Tatfeef" refers to diminishing quantities when weighing or measuring (cheating). A common method of measuring quantities of grain in previous times was by filling utensils of standardised sizes.

The above verses condemn the act of cheating people when weighing or measuring for them. Allaah speaks of people who cheat others who buy from them and when they buy from others, they watch carefully to see that they are given their share in full. Allaah reminds such people about the Day of Qiyamah when they will be taken to task for their misdeeds and punished accordingly. In fact, the punishment for the sin of cheating in weight and measure is also experienced in this world. Hadhrat Abdullaah bin Abbaas (R.A) reports that Rasoolullah (sallallahu-alayhi-wa-sallam) said to those who cheat in weighing and measuring that they have been given to a sin that caused people of previous nations to be destroyed in this world. ["Mishkaat"]

The nation of Hadhrat Shu'aib (A.S) started the evil practice of cheating in weight and measure. Despite his persistent efforts to reform them, the people refused to desist from this evil. Eventually, Allaah's punishment destroyed them. The details of this have been discussed in the commentary of Surah Shu'araa [Surah 26, verses 176-191] and Surah A'raaf [Surah 7, verses 85-92].

The "Mu'atta" of Imaam Maalik (A.R) reports from Hadhrat Abdullah bin Abbaas (R.A) that sustenance is constrained for those who cheat in weight and measure. This means that they will either be given less sustenance or that they will be deprived of blessings in their sustenance.

It is Haraam to give a customer less than the weight or the measurement for which he has paid. On the contrary, the Shari'ah has encouraged traders to give the customer more than what he pays for. Rasoolullah (sallallahu-alayhi-wa-sallam) was once passing by a person who was employed to measure for a trader. Rasoolullah (sallallahu-alayhi-wa-sallam) said to him, "Measure and give more."

Just as it is Haraam to reduce when weighing and measuring, it is also sinful to reduce in other matters and such an act will considerably reduce the rewards of one's good deeds as well. Every Mu'min has accepted to fulfil a set of responsibilities which he owes to Allaah and to fellow man. Cheating in these responsibilities also constitute sin.

The "Mu'atta" of Imaam Maalik (A.R) reports a Hadith in which Hadhrat Umar (R.A), after performing salaah, met a person who was not present for the Asr salaah. Hadhrat Umar (R.A) asked him *what had prevented him from performing Asr salaah*, to which he presented some excuse. To this Hadhrat Umar (A.S) replied, "*You have cheated!*" (i.e. cheated yourself by depriving yourself of the rewards for performing salaah in congregation). After reporting this narration, Imaam Maalik (A.R) writes that everything can either be completed properly or one may cheat in completing it.

Cheating can take place in several other manners as well such as:

- ❖ *Omitting the Sunnah acts of salaah.*
- ❖ *Omitting the Sunnah acts of Hajj and Umrah.*
- ❖ *Fasting without abstaining from sins like backbiting.*
- ❖ *Reciting the Qur'aan incorrectly.*
- ❖ *Not paying zakaah in full.*

While one will be depriving oneself of the complete rewards for these deeds, certain acts may completely nullify one's good deed e.g. reciting the Qur'aan incorrectly in salaah may nullify one's salaah.

Another form of "Tatfeef" (cheating) *is when an employee is employed to work for an agreed number of hours but accepts his full salary for working less hours*. An employee is obliged to do the work he is being paid for. It is Haraam for one to accept one's full salary when the desired work is incomplete or incorrect. An employee will be guilty of "Tatfeef" if he uses his working hours to engage in activities that are not related to his work such as smoking or idle chatter. It is unfortunately the practice of many employees to work diligently while the employer is watching but to engage in something else when his back is turned. The person doing this is guilty of "Tatfeef".

Also guilty of "Tatfeef" is the employee who does something contrary to what he is paid for or who accepts a bribe to do something because of his position of employment. While the bribe is in itself Haraam, part of his salary will also become Haraam for him because he is not doing what he is being paid for.

Reminding man about the consequences of the Aakhirah, Allaah Ta'ala says,

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿١٠٠﴾

لِيَوْمٍ عَظِيمٍ ﴿١٠١﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿١٠٢﴾

"Do such people not consider that they will be raised unto an awful day; the day when all of mankind will stand before the Rabb of the universe?"

Concerning this day, Hadhrat Abdullaah bin Umar (R.A) reports from Rasullallah (sallallahu-alayhi-wa-sallam) that it will be a day when people will be immersed in their perspiration up to their ears.

Every Mu'min should be concerned about this day when he will have to account for all his deeds before Allaah and will have to suffer the punishment for his sins. By constantly keeping this in mind, Insha Allaah one will neither violate the rights one owes to Allaah nor those that he owes to fellow man. The factor that contributes most towards sin is man's indifference towards the Day of Qiyamah.

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿١٠﴾ وَمَا أَذْرِيكَ مَا سِجِّينٌ ﴿١١﴾
 كِتَابٌ مَّرْقُومٌ ﴿١٢﴾ وَيَلُوكُ يَوْمَئِذٍ لِلسَّامِكِينَ ﴿١٣﴾ الَّذِينَ يُكَذِّبُونَ بَيِّنَاتٍ مِنَ الدِّينِ ﴿١٤﴾
 وَمَا يُكذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٥﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٦﴾
 كَلَّا بَلْ رَأَىٰ عَلَىٰ قُلُوبِهِمْ مَرًّا كَانُوا يَكْفُرُونَ ﴿١٧﴾
 كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٨﴾
 ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٩﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

7. ***It shall never be! Verily the records of the sinners shall be in "Sijjeen".***
8. ***How will you know what the records placed in "Sijjeen" are?***
9. ***A sealed book.***
10. ***May misery be the lot of the deniers on that day...***
11. ***...those who deny the Day of Retribution.***
12. ***It is only every sinful transgressor who denies it.***
13. ***When Our verses are recited to him, he says, "These are fables of the men of old."***
14. ***Never! In fact, the rust of their sins has covered their hearts.***
15. ***Never! They will certainly be veiled from (seeing) their Rabb on that day.***
16. ***They will then definitely enter Jahannam.***
17. ***Thereafter it will be said, "This is what you used to deny."***

Allaah asserts, **"It shall never be!"** i.e. it shall never be as the Kuffaar think that Qiyamah will not take place. Qiyamah will certainly take place. Man should never think that his words and deeds have disappeared into thin air and that he is not required to account for them. Indeed, the records of every person's deeds are preserved. Allaah says, **"Verily the records of the sinners shall be in 'Sijjeen'."** These records will be presented on the Day of Qiyamah and will be testimony against a person. None will be able to deny anything that they contain.

Allaah asks, **"How will you know what the records placed in 'Sijjeen' are?"** Allaah replies by saying that it is **"A sealed book"**. There can be no additions or omissions made to these records.

Allaah continues, **"May misery be the lot of the deniers on that day, those who deny the Day of Retribution. It is only every sinful transgressor who denies it. When Our verses are recited to him, he says, 'These are fables of the men of old.' Never!** (The Qur'aan can never be fables). **In fact, the rust of their sins has covered their hearts."** Their evil deeds, especially their kufr and shirk have covered their hearts with a "rust" that prevents the truth from penetrating. They can therefore not understand the truth and persist in rebellion.

Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Indeed, a form of contamination settles in my heart and I repent to Allaah a hundred times daily." [Muslim]

Hadhrat Abu Hurairah (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *"When a Mu'min commits a sin, a black spot forms on his heart. This spot is erased only when he repents. However, if he does not repent and continues sinning, the blackness also increases until it encompasses his heart.* This blackness is the "rust" that Allaah refers to in the verse, ***"Never! In fact, the rust of their sins has covered their hearts."***

Rasulullaah (sallallaahu-alayhi-wa-sallam) has *prescribed Taubah (repentance) as the cure for the rust that settles on the heart.* One should therefore resort to Taubah as soon as one commits a sin so that the heart is never covered by the "rust" that prevents one from discerning falsehood from the truth.

Concerning the plight of those who deny Qiyamah, Allaah says, ***"Never! They will certainly be veiled from (seeing) their Rabb on that day. They will then definitely enter Jahannam. Thereafter it will be said, 'This is what you used to deny.'"***

Imaam Shafi'ee (A.R) states that this verse also proves that the Mu'mineen will be able to see Allaah Ta'ala in the Hereafter.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٧﴾
 كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

18. It shall never be! Verily the records of the righteous shall be in "Illiyeen".

19. How will you know what the records placed in "Illiyeen" are?

20. A sealed book...

21. ...which the close angels witness.

Allaah asserts, ***"It shall never be!"*** i.e. it shall never be as the Kuffaar think that Qiyamah will not take place because it certainly will. People should not think that their words and deeds have disappeared into thin air and that they are not required to account for them. Indeed, every person's deeds are recorded. Allaah says, ***"Verily the records of the righteous shall be in 'Illiyeen'. How will you know what the records placed in 'Illiyeen' are? (It is) A sealed book which the close angels witness."***

"Sijjeen" is a place beneath the seven earths where the souls of the Kuffaar are kept after death while the "Illiyeen" is a place above the seven skies where the souls of deceased Mu'min are kept.

Explaining the deaths of the Mu'mineen and the Kuffaar, Rasulullaah (sallallaahu-alayhi-wa-sallam) said that when the angel of death removes the soul of a Mu'min, he addresses it saying, *"O pure soul, emerge towards Allaah's forgiveness and pleasure."* Consequently, the soul emerges as easily as a drop of water from a water bag. Without wasting a moment, the other angels take the soul from the hands of the angel of death and place it in the shrouds of Jannah and perfume it with the fragrances of Jannah.

Rasulullaah (sallallaahu-alayhi-wa-sallam) mentioned that this fragrance is better than the best fragrances of this world.

They then ascend with it to the heavens. Each time they pass by a gathering of angels, they are asked, "Who is this pure soul?" Taking the best of names used in the world, they furnish the name of the person with his father's name.

Rasulullaah (sallallaahu-alayhi-wa-sallam) continued to say that they then approach the doors of the first heaven, which is opened upon their request. In this manner, they reach the seventh heaven with the soul. Upon reaching there Allah tells them, "Place the record of My slave in the Illiyyeen and return him to the earth, because I have created him from the earth, shall return him to it and will resurrect him from it."

He is then returned to the grave, where he will reply correctly to all the questions. Then Rasulullaah (sallallaahu-alayhi-wa-sallam) mentioned the bounties that the Mu'min will receive in the grave.

Thereafter Rasulullaah (sallallaahu-alayhi-wa-sallam) made mention of the death of a Kaafir. He said that when a Kaafir has to leave this world for the Hereafter, dark-faced angels descend from the heavens. They carry with them sack cloth and appear before him as far as the eyes can see. Then the angel of death himself comes, sits by the head and says, "O foul soul! Emerge towards Allah's anger!" The soul then disperses throughout the body in an attempt to escape. Thereafter the angel of death forcefully extracts the soul, just as wet wool wrapped around a skewer is forcefully removed.

When the angel of death removes the soul, the other angels, without losing a split second, grab hold off the soul and wrap it in the sack cloth. Such a foul odour emanates from the soul that does not emanate from any decomposing body on earth. They then take this soul up to the heavens and, whenever they pass any group of angels, they ask, "Who is this foul soul?" Using the worst names on earth, they reply, "This is so and so, the son of so and so (taking the person's name)."

When they reach the doors of the heavens, they request entry, but the doors are not opened. Then Rasulullaah (sallallaahu-alayhi-wa-sallam) recited the following verse of Surah A'raaf¹, "The doors of the heavens are not opened for them and they will not enter Jannah until a camel passes through the eye of a needle." Thereafter, Allaah tells the angels to record the person's name in Sijjeen which lies beneath the lowest earth. The soul is then cast there. [Mishkaat Pg. 142-143]

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾
 تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾
 خِتْمُهُ مِسْكٌَ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾
 وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

22. Verily the righteous shall be enjoying bounties...
23. ...while looking on from couches.
24. You will recognise the resplendence of bounties on their faces.
25. They will be given pure sealed wine to drink...
26. ...the seal of which is musk. It is for this that competitors should compete.
27. Its mixture shall be of Tasneem...
28. ...a spring from which those close to Allaah shall drink.

¹ Surah 7, verse 40.

Allaah describes the bounties that His pious bondsmen will enjoy in Jannah. These are the people whose records shall be placed in the "Illiyeen". Allaah says, **"Verily the righteous shall be enjoying bounties while looking on from couches."**

Some commentators have interpreted this verse to mean that these people will be able to see each other despite being far apart.

Furthermore, **"You will recognise the resplendence of bounties on their faces."**

By merely looking at them, one will realise that they are extremely happy. Referring to the same joy, Allaah says in Surah Dahar², **"So Allaah shall save them from the evil of that day and will give them resplendence and joy."** The joy that the people of Jannah will enjoy shall be heartfelt and not merely superficial.

Referring to the drinks that they will enjoy, Allaah says, **"They will be given pure sealed wine to drink, the seal of which is musk."**

One cannot imagine the exquisite taste of a wine that has a seal of pure musk. This wine will be such that it will neither intoxicate nor produce any headaches like the wine of this world.

Allaah says in Surah Waaqi'ah, **"Youngsters of eternal youth shall wait on them with goblets and jugs and glasses filled with flowing wine. Neither will they have headaches with it, nor will they be intoxicated."** [Surah 56, verses 17-19]

Encouraging the Mu'mineen to do good, Allaah says, **"It is for this that competitors should compete."** Just as people compete with each other to acquire the commodities of this world, they should do the same to attain the bounties of the Akhirah.

People are foolish to vie with each other for things like wine which intoxicates and which produces headaches and bad breath. In addition to this, consuming it makes one sinful and deprives one of the wine of the Hereafter. Like this, all other commodities of this world are also not worth competing for.

Rasulullaah (sallallahu-alayhi-wa-sallam) mentioned that the following three persons will be unable to enter Jannah:

1. *The habitual drunkard.*
2. *The one who severs ties of kinship.*
3. *The one who practises witchcraft.*

Further describing the drinks of Jannah, Allaah says, **"Its mixture shall be of Tasneem, a spring from which those close to Allaah shall drink."**

"Ma'aalimut Tanzeel" reports from Hadhrat Abdullaah bin Mas'ood (R.A) and Hadhrat Abdullaah bin Abbaas (R.A) that those who are really close to Allaah shall have the pure water of the Tasneem spring to drink, whereas other inhabitants of Jannah will have only a bit of it mixed with their other drinks.

² Surah 76, verse 11.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٣٠﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣١﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣٢﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٣﴾

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٤﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٥﴾

عَلَىٰ الْأَرَآئِكِ لَا يَنظُرُونَ ﴿٣٦﴾

هَلْ تُؤْتِبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

29. *Verily those who sin used to laugh at the believers.*
30. *When they passed by them, they used to wink at each other.*
31. *When they returned to their families, they would return jesting.*
32. *When they saw them, they used to say, "These people are certainly astray."*
33. *Yet they were never sent as warders over them.*
34. *However, today the believers shall laugh at the disbelievers...*
35. *...while looking on from couches.*
36. *The fact is that the disbelievers are punished only for what they did.*

After describing the bounties of the pious Mu'mineen, Allaah Ta'ala speaks about the way in which the Kuffaar behaved towards the Mu'mineen. When they used to see a gathering of poor Mu'mineen like Hadhrat Khabbaab (R.A), Hadhrat Bilaal (R.A) and others, they used to laugh at them and wink to each other indicating that these people claim to be worthy of Jannah whereas they do not even have clothing to cover themselves properly nor shoes to wear. They would then proceed laughing and jesting in this manner to their families. Concerning the Mu'mineen, they would also say, **"These people are certainly astray."**

Allaah says that the Kuffaar behave in this manner whereas **"they were never sent as warders over them"** i.e. over the Mu'mineen. This means that the Kuffaar will not be asked whether the Mu'mineen were rightly guided or stray in the Hereafter. Therefore, instead of concerning themselves with the affairs of the Mu'mineen, the Kuffaar ought to worry about their own plight in the Hereafter.

On the Day of Qiyamah, the tables will be turned against the Kuffaar and the superiority of the Mu'mineen will be manifest. Whereas the Kuffaar laughed at the Mu'mineen in this world, **"However, today (on the Day of Qiyamah) the believers shall laugh at the disbelievers while looking on from couches. The fact is that the disbelievers are punished only for what they did."** They shall then have a taste of their own medicine.

